

POLITICAL SCIENCE CLASSICS COLLECTION

Illustrated

Preface

What is Political Science?

Within human society, it is customary to distinguish between the following spheres: economic, political, social, and spiritual.

The political sphere is important in that it involves and determines the interactions of different political powers. This understanding lies at the foundation of any political analysis of public life.

Politics as a specific sector within human society is as old as it is modern. Many famous statesmen and scientists are credited as the authors of laws and political systems. Perhaps the Babylonian King Hammurabi (1792-1750 BC) is the first of whom that should be mentioned. A commander and a politician, he authored laws which became a cornerstone for the economic and political life of nations in the Ancient East.

In Ancient Greece, the philosophers Socrates, Plato, and Aristotle tried to formulate the essence of political processes. The terms monarchy, oligarchy, and aristocracy, and are only a few of the concepts that they

named and continuously explored.

As time has progressed, politics as a field of work has gained scientific substantiation and has become a science.

Political science is the study of political life within a society, the legislation, political power, political affairs, and political systems. It is the science of policymaking: How political decisions are made, and of the ways, means, methods, and ability to implement them.

From ancient times, the field of political science has struggled to maintain and increase its status as a respected field of scientific study. Philosophy, sociology, history, and other social sciences also incorporate studies of the political sphere. However, each of the prior disciplines meets with its own obstacles when studying political science. Not a single one of them is synonymous to the study of political life as presented in the field of political science. Neither can any of them claim to be its integral component.

Political science is an independent scientific field; it claims its own subject matter and object of study.

Political science focuses on political life within society, the relationship between government and society, and politics in all its variations.

The subject of political science includes the common factors related to forming and developing a political power and the manner and methods of its

function.

Political science as a distinct field of study is fixed exactly: 1880. It was at this time that the Board of Directors at Columbia College (later renamed Columbia University) established a school dedicated to the study of political science.

A system to train specialists in the writing and defense of their dissertations was quickly introduced. Other U.S. universities soon followed their example.

Colleges and universities throughout all the developed countries of the world study political science in its present form.

As a popular field of study, it ranks similarly to law, economics, and philosophy, and possesses one of the highest ratings of studied disciplines. More than 3,000 universities in the United States alone offer it as a major field of study.

Sun Tzu **The Art of War**

*Translated From The
Chinese By Captain E. F.
Calthrop, R.F.A.*

PRELIMINARY RECKONING

The words of Sun the Master:-

To all nations War is a great matter. Upon the army death or life depend: it is the means of the existence or destruction of *the State* .

Therefore it must be diligently studied.

Now, in war, besides stratagem and the situation, there are five indispensable matters. The first is called *The Way* ;[1] the second, *Heaven* ; the third, *Earth* ; the fourth, the *Leader* ; the fifth, *Law* .

The *Way* or the proper conduct of man. If the ruling authority be upright, the people are united: fearless of danger, their lives are at the service of their Lord.

Heaven . Yin and Yang ;[2] heat and cold; time and season.

Earth . Distance; nature; extent; strategic position.

The *Leader* . Intelligence; truth; benevolence; courage and strictness.

Law . Partition and ordering of troops.

These things must be known by the leader: to know them is to conquer; to know them not is to be defeated.

Further, with regard to these and the following seven matters, the condition of the enemy must be

compared with our own.

The seven matters are:-

The virtue of the prince; the ability of the general; natural advantages; the discipline of the armies; the strength of the soldiers; training of the soldiers; justice both in reward and punishment.

Knowing these things, I can foretell the victor.

If a general under me fight according to my plans, he always conquers, and I continue to employ him; if he differ from my plans, he will be defeated and dismissed from my service.

Wherefore, with regard to the foregoing, considering that with us lies the advantage, and the generals agreeing, we create a situation which promises victory; but as the moment and method cannot be fixed beforehand, the plan must be modified according to circumstances.

War is a thing of pretence: therefore, when capable of action, we pretend disability; when near to the enemy, we pretend to be far; when far away, we pretend to be near.

Allure the enemy by giving him a small advantage. Confuse and capture him. If there be defects, give an appearance of perfection, and awe the enemy. Pretend to be strong, and so cause the enemy to avoid you. Make him angry, and confuse his plans. Pretend to be inferior, and cause him to despise you. If

he have superabundance of strength, tire him out; if united, make divisions in his camp. Attack weak points, and appear in unexpected places.

These are the secrets of the successful strategist, therefore they must not be made known beforehand.

At the reckoning in the Sanctuary before fighting, victory is to the side that excels *in the foregoing matters* . They that have many of these will conquer; they that have few will not conquer; hopeless, indeed, are they that have none.

If the condition of both sides with regard to these matters be known, I can foretell the victor.

II OPERATIONS OF WAR

Sun the Master said:-

Now the requirements of war are such that we need a thousand light chariots with four horses each; a thousand leather-covered chariots, and one hundred thousand armoured men; and we must send supplies to distant fields. Wherefore the cost at home and in the field, the entertainment of guests, glue and lacquer for repairs, and necessities for the upkeep of waggons and armour are such that in one day a thousand pieces of gold are spent. With that amount a force of one hundred thousand men can be raised:-you have the instruments of victory.

But, even if victorious, let the operations long continue, and the soldiers' ardour decreases, the weapons become worn, and, if a siege be undertaken, strength disappears.

Again, if the war last long, the country's means do not suffice. Then, when the soldiers are worn out, weapons blunted, strength gone and funds spent, neighbouring princes arise and attack that weakened country. At such a time the wisest man cannot mend the matter.

For, while quick accomplishment has been known to give the victory to the unskilful, the skilful general has never gained advantage from lengthy operations.

In fact, there never has been a country which has benefited from a prolonged war.

He who does not know the evils of war will not reap advantage thereby. He who is skilful in war does not make a second levy, does not load his supply waggons thrice.

War material and arms we obtain from home, but food sufficient for the army's needs can be taken from the enemy.

The cost of supplying the army in distant fields is the chief drain on the resources of a state: if the war be distant, the citizens are impoverished.

In the neighbourhood of an army prices are high, and so the money of the soldiers and followers is used

up. Likewise the state funds are exhausted, and frequent levies must be made; the strength of the army is dissipated, money is spent, the citizen's home swept bare: in all, seven-tenths of his income is forfeited. Again, as regards State property, chariots are broken, horses worn out, armour and helmet, arrow and bow, spear, shield, pike and fighting tower, waggon and oxen used and gone, so that six-tenths of the Government's income is spent.

Therefore the intelligent general strives to feed on the enemy; one bale of the enemy's rice counts as twenty from our own waggons; one bundle of the enemy's forage is better than twenty of our own.

Incitement must be given to vanquish the enemy.

They who take advantage of the enemy should be rewarded.

They who are the first to lay their hands on more than ten of the enemy's chariots should be rewarded; the enemy's standard on the chariots exchanged for our own; the captured chariots mixed with our own chariots and taken into use.

The accompanying warriors must be treated well, so that, while the enemy is beaten, our side increases in strength.

Now the object of war is victory; not lengthy operations, even skilfully conducted.

The good general is the lord of the people's lives, the guardian of the country's welfare.

III

THE ATTACK BY STRATAGEM

Sun the Master said:-

Now by the laws of war, better than defeating a country by fire and the sword, is to take it without strife.

Better to capture the enemy's army intact than to overcome it after fierce resistance.

Better to capture the "Lu,"[3] the "Tsu" or the "Wu" whole, than to destroy them in battle.

To fight and conquer one hundred times is not the perfection of attainment, for the supreme art is to subdue the enemy without fighting.

Wherefore the most skilful warrior outwits the enemy by superior stratagem; the next in merit prevents the enemy from uniting his forces; next to him is he who engages the enemy's army; while to besiege his citadel is the worst expedient.

A siege should not be undertaken if it can possibly be avoided. For, before a siege can be commenced, three months are required for the construction of stages, battering-rams and siege engines; then a further three months are required in front of the citadel, in order to make the "Chuyin." [4] Wherefore the general is angered, his patience

exhausted, his men surge like ants against the ramparts *before the time is ripe* , and one-third of them are killed to no purpose. Such are the misfortunes that sieges entail.

Therefore the master of war causes the enemy's forces to yield, but without fighting; he captures his fortress, but without besieging it; and without lengthy fighting takes the enemy's kingdom. Without tarnishing his weapons he gains the complete advantage.

This is the assault by stratagem.

By the rules of war, if ten times as strong as the enemy, surround him; with five times his strength, attack; with double his numbers, divide. If equal in strength, exert to the utmost, and fight; if inferior in numbers, manœuvre *and await the opportunity* ; if altogether inferior, offer no chance of battle. A determined stand by inferior numbers does but lead to their capture.

The warrior is the country's support. If his aid be entire, the country is of necessity strong; if it be at all deficient, then is the country weak.

Now a prince may embarrass his army in three ways, namely:-

Ignorant that the army in the field should not advance, to order it to go forward; or, ignorant that the army should not retreat, order it to retire.

This is to tie the army as with a string.

Ignorant of military affairs, to rule the armies in the same way as the state.

This is to perplex the soldiers.

Ignorant of the situation of the army, to settle its dispositions.

This is to fill the soldiers with distrust.

If the army be perplexed and distrustful, then dangers from neighbouring princes arise. The army is confounded, and offered up to the enemy.

There are five occasions when victory can be foretold:-

When the general knows the time to fight and when not to fight; or understands when to employ large or small numbers; when government and people are of one mind; when the state is prepared, and chooses the enemy's unguarded moment for attack; when the general possesses ability, and is not interfered with by his prince.

These five things are the heralds of victory.

It has been said aforetime that he who knows both sides has nothing to fear in a hundred fights; he who is ignorant of the enemy, and fixes his eyes only on his own side, conquers, and the next time is defeated; he who not only is ignorant of the enemy, but also of his own resources, is invariably defeated.

THE ORDER OF BATTLE

Sun the Master said:-

The ancient masters of war first made their armies invincible, then waited until the adversary could with certainty be defeated.

The causes of defeat come from within; victory is born in the enemy's camp.

Skilful soldiers make defeat impossible, and further render the enemy incapable of victory.

But, as it is written, the conditions necessary for victory may be present, but they cannot always be obtained.

If victory be unattainable, we stand on the defensive; if victory be sure, we attack.

Deficiency compels defence; super-abundance permits attack.

The skilful in defence crouch, hidden in the deepest shades; the skilful in attack push to the topmost heaven.[5]

If these precepts be observed, victory is certain.

A victory, even if popularly proclaimed as such by the common folk, may not be a true success. To win in fight, and for the kingdom to say, "Well done," does not mark the summit of attainment. To lift an autumn fleece[6] is no proof of strength; the eyes that only see the sun and moon are not the eagle's; to hear the thunder is no great thing.

As has been said aforetime, the able warrior gains the victory without desperate and bloody engagements, and wins thereby no reputation for wisdom or brave deeds. To fight is to win, for he attacks only when the enemy has sown the seeds of defeat.

Moreover, the skilful soldier in a secure position does not let pass the moment when the enemy should be attacked.

The army that conquers makes certain of victory, and then seeks battle.

The army destined to defeat, fights, trusting that chance may bring success to its arms.

The skilful leader is steadfast in the "Way"; upholds the Law, and thereby controls the issue.

Touching the laws of war, it is said: first, the rule; second, the measure; third, the tables; fourth, the scales; fifth, the foretelling of victory.

For the rule is the survey of land; the measure tells the amount of that land's produce; the tables its population; from the scales their weight or quality is made known; and then can we calculate victory or defeat.

The army that conquers as against the army destined to defeat, is as a beam against a feather in the scales. The attack of conquering forces is as the outburst of long-pent-up waters into sunken valleys.

Such are the orders of battle.

V

THE SPIRIT OF THE TROOPS

Sun the Master said:-

The control of large numbers is possible, and like unto that of small numbers, if we subdivide them.

By means of drum, bell and flag,[7] the direction of large forces in battle is possible, and like unto the direction of small forces.

By the skilful interchange of normal and abnormal manœuvres are the armies certainly preserved from defeat.

The enemy is crushed, like the fall of a grindstone upon an egg, by knowledge of his strength and weakness, and by the employment of truth and artifice.

Moreover, in battle the enemy is engaged with the normal and defeated by the abnormal force.[8]

The abnormal force, skilfully handled, is like the heaven and earth, eternal; as the tides and the flow of rivers, unceasing; like the sun and moon, for ever interchanging; coming and passing, as the seasons.

There are five notes; but by combinations, innumerable harmonies are produced. There are but five colours; but if we mix them, the shades are infinite. There are five tastes, but if we mix them there are more flavours than the palate can distinguish.[9]

In war there are but two forces, the normal and

the abnormal; but they are capable of infinite variation. Their mutual interchange is like a wheel, having neither beginning or end. They are a mystery that none can penetrate.

As the rush of rock-shouldering torrents, so is the spirit of the troops.

Like the well-judged flight of the falcon, in a flash crushing its quarry, so should the stroke be timed.

Wherefore the spirit of the good fighter is terrifying, his occasions sudden; like the stretched cross-bow, whose string is released at the touch of the trigger.

In the maze and tumult of the battle, there is no confusion; in the thick of action the battle array is impenetrable.

If discipline be perfect, disorder can be simulated; if truly bold, we can feign fear; if really strong, we can feign weakness.

We simulate disorder by subdivision; fear, by spirit; weakness, by battle formation.

We set the enemy in motion by adopting different formations to which he must conform.

If we offer the enemy a point of advantage, he will certainly take it: we give him an advantage, set him in motion and then fall upon him.

Wherefore the good fighter seeks victory from

spirit, and does not depend entirely upon the skill of his men. He is careful in his choice, and leaves the rest to battle force; yet, when an opening or advantage shows, he pushes it to its limits.

As a log or rock which, motionless on flat ground, yet moves with ever-increasing force when set on an incline, so await the opportunity, and so act when the opportunity arrives.

If the general be skilful, the spirit of his troops is as the impetus of a round stone rolled from the top of a high mountain.

VI EMPTINESS AND STRENGTH

Sun the Master said:-

To be the first in the field, and there to await the enemy, is to husband strength.

To be late, and hurrying to advance to meet the foe, is exhausting.

The good fighter contrives to make the enemy approach; he does not allow himself to be beguiled by the enemy.

By offering an apparent advantage, he induces the enemy to take up a position that will cause his defeat; he plants obstructions to dissuade him from acting in such a way as to threaten his own dispositions.

If the enemy be at rest in comfortable quarters, harass him; if he be living in plenty, cut off his supplies; if sitting composedly awaiting attack, cause him to move.

This may be done by appearing where the enemy is not, and assaulting unexpected points.

If we go where the enemy is not, we may go a thousand leagues without exhaustion.

If we attack those positions which the enemy has not defended, we invariably take them: but on the defence we must be strong, even where we are not likely to be attacked.

Against those skilful in attack, the enemy does not know where to defend: against those skilful in defence, the enemy does not know where to attack.

Now the secrets of the art of offence are not to be easily apprehended, as a certain shape or noise can be understood, of the senses; but when these secrets are once learnt, the enemy is mastered.

We attack, and the enemy cannot resist, because we attack his insufficiency; we retire, and the enemy cannot pursue, because we retire too quickly.

Again, when we are anxious to fight, but the enemy is serenely secure behind high walls and deep moats; we attack some such other place that he must certainly come out to relieve.

When we do not want to fight, we occupy an unfortified line; and prevent the enemy from attacking

by keeping him in suspense.

By making feints, and causing the enemy to be uncertain as to our movements, we unite, whilst he must divide.

We become one body; the enemy being separated into ten parts. We attack the divided ten with the united one. We are many, the enemy is few, and in superiority of numbers there is economy of strength.

The place selected for attack must be kept secret. If the enemy know not where he will be attacked, he must prepare in every quarter, and so be everywhere weak.

If the enemy strengthen his front, he must weaken his rear; if he strengthen his right, his left is weakened; and if he strengthen his left, his right is weakened.

Everywhere to make preparations, is to be everywhere weak. The enemy is weakened by his extended preparations, and we gain in strength.

Having decided on the place and day of attack, though the enemy be a hundred leagues away, we can defeat him.

If the ground and occasion be not known, the front cannot help the rear; the left cannot support the right, nor the right the left, nor the rear the front. For on occasion, the parts of the army are two score leagues apart, while a distance of four or five leagues is comparatively close.

The soldiers of Wu[10] are less than the soldiers

of Yueh; but as superiority in numbers does not of necessity bring victory, I say, then, that we may obtain the victory.

If the enemy be many in number, prevent him from taking advantage of his superiority, and ascertain his plan of operations. Provoke the enemy and discover the state of his troops; feint and discover the strength of his position. Flap the wings, and unmask his sufficiency or insufficiency. By constant feints and excursions, we may produce on the enemy an impression of intangibility, which neither spies nor art can dispel.

The general makes his plans in accordance with the dispositions of the enemy, and puts his hosts in motion; but the multitude cannot appreciate the general's intention; they see the signs of victory, but they cannot discover the means.

If a victory be gained by a certain stratagem, do not repeat it. Vary the stratagem according to circumstances.

An army may be likened to water.

Water leaves dry the high places, and seeks the hollows. An army turns from strength and attacks emptiness.

The flow of water is regulated by the shape of the ground; victory is gained by acting in accordance with the state of the enemy.

The shape of water is indeterminate; likewise the spirit of war is not fixed.

The leader who changes his tactics in accordance with his adversary, and thereby controls the issue, may be called the God of war.

Among the five elements[11] there is no settled precedence; the four seasons come and go; the days are long and short; and the moon waxes and wanes. *So in war there is no fixity.*

VII BATTLE TACTICS

Sun the Master said:-

For the most part, military procedure is as follows:-

The general receives orders from his lord; assembles and settles harmony among the forces, and takes the field.

There is nothing more difficult than Battle Tactics. Their difficulty lies in the calculation of time and distance, and the reversal of misfortune.

To make the enemy take a circuitous route by a show of gain, and then, whilst starting after him, to arrive before him, is to be a master of the art of manœuvre.

The operations of an army may reap advantage; the wrangles of a multitude are fraught with peril.

Employing our whole force at one time in order to gain advantage over the enemy, we may not have time enough to gain our object. If we push on with a portion of the force only, the transport is lost. Discarding helmet and armour; stopping neither day nor night; marching double distance; doing double work; and finally contending with the enemy at a distance of a hundred leagues: results in the loss of the general. Since the strong men arrive first, and the tired drop in rear, only one-tenth of the forces is available.

A forced march of fifty leagues to secure an advantage may result in failure to the leader of the vanguard, for only half his men will arrive.

After a forced march of thirty leagues to secure an advantage, only two-thirds of the army will be available.

Further, a lack of ammunition, of supplies, or of stores, may lead to disaster.

The ruler who is ignorant of the designs of neighbouring princes, cannot treat with them.

He who is ignorant of mountain and forest, defile and marsh, cannot lead an army.

He who does not employ a guide, cannot gain advantage from the ground.

Disguise your movements; await a favourable opportunity; divide or unite according to circumstance.

Let your attack be swift as the wind; your march

calm like the forest;[12] your occupation devastating as fire. In defence, as a mountain rest firm; like darkness impenetrable to the enemy. Let your movements be swift as the lightning.

Let as many as possible take part in the plunder: distribute the profit from the captured territory.

So he who understands the crooked and the straight way conquers.

These are the methods of Battle Tactics.

According to the ancient books on war, the drum and bell are used, because the voice does not carry; the flag is used to assist the sight. The use of bell, drum, banner and flag is to attract the united attention of eye and ear.

When all are united, the strong are not left to go forward alone, the cowardly are not free to retreat unrestricted. In this way can a multitude be used.

Therefore in night fighting, beacons and drums are largely used; in day fighting, a great number of banners and flags and the enemy's eyes and ears are confounded.

We thus awe his army, and defeat his general's ambition.

In the morning the spirits are keen; at midday there is a laziness; in the evening a desire to return. Wherefore, he who uses his soldiers well, avoids the time when the spirits are keen; but attacks the enemy

when he is languid or seeking his camp.

Thus should the nature of energy be turned to account.

To oppose confusion with order, clamour with quiet, is to have the heart under control.

To await an enemy from a distance, to oppose hunger with satiety, rest with fatigue, is the way to husband strength.

Do not attack where lines of banners wave, nor the serried ranks of battle spread, but patiently await your time.

Do not attack an enemy on high ground, nor one who has high ground at his back. Do not pursue an enemy who is imitating flight; do not attack a spirited enemy.

If the enemy offer an allurement, do not take it.

Do not interfere with an enemy who has struck camp, and is about to retire. When surrounding an enemy, allow him an outlet. Do not press a desperate enemy.

These are the methods of employing troops.

VIII

THE NINE CHANGES

Sun the Master said:-

In general, the procedure of war is:-the Leader, having received orders from his lord, assembles the

armies.

Do not camp on marshy or low-lying ground; enter into friendly relations with neighbouring states; do not linger in a far country; use stratagem in mountainous and wooded country; on death ground, fight.

There are always roads that must be avoided; forces that must not be attacked; castles that must not be besieged; ground that must not be chosen for encounter; orders from the lord that must not be obeyed.

The general who knows the Nine Changes understands the use of troops; on the contrary, he who does not understand them, can make no use of his topographical knowledge.

In the management of armies, if the art of the Nine Changes be understood, a knowledge of the Five Advantages is of no avail.

The wise man considers well both advantage and disadvantage. He sees a way out of adversity, and on the day of victory to danger is not blind.

In reducing an enemy to submission, inflict all possible damage upon him; make him undertake useless adventures; also make neighbouring rulers move as you would desire them by tempting them with gain.

Wherefore in the conduct of war do not depend

on the enemy's not coming, but rely on your own preparations; do not count on the enemy not attacking your fortress, but leave nothing undefended.

Generals must be on their guard against these five dangerous faults:-

Blind impetuosity, which leads to death.

Over-cautiousness, which leads to capture.

Quick temper, which brings insult.

A too rigid propriety, which invites disgrace.

Over-regard for the troops, which causes inconvenience.

These five faults in the leader are disastrous in war. The overthrow of the army and the slaughter of the general arise from them. Therefore they must be carefully considered.

IX MOVEMENT OF TROOPS

Sun the Master said:-

Touching the disposal of troops and observation of the enemy in relation to mountain warfare:-

Cross mountains and camp in valleys, selecting positions of safety.

Place the army on high ground, and avoid an enemy in high places.

In relation to water:-

After crossing waters, pass on immediately to a

distance. When the enemy is crossing a stream, do not meet and engage him in the waters, but strike when half his force has passed over. Do not advance on an enemy near water, but place the army on high ground, and in safety.

Do not fight when the enemy is between the army and the source of the river.

With regard to marshes:-

Cross salty marshes quickly; do not linger near them.

If by chance compelled to fight in the neighbourhood of a marsh, seek a place where there is water and grass, and trees in plenty in the rear.

In open country place the army in a convenient place with rising ground in the right rear; so that while in front lies death, behind there is safety.

Such is war in flat country.

Huangti, by observing these things, gained the victory over four Princes.

As a rule, the soldiers prefer high ground to low. They prefer sunny places to those the sun does not reach.

If the health of the troops be considered, and they are encamped on high and sunny ground, diseases will be avoided, and victory made certain.

If there be rising ground, encamp on its sunny side and in front of it; for thereby the soldiers are

benefited, and the ground used to our advantage.

If, owing to rains in the upper reaches, the river become turbulent, do not cross until the waters have quieted.

Steep and impassable valleys; well-like places; confined places; tangled impenetrable ground; swamps and bogs; narrow passages with pitfalls:-quickly pass from these, and approach them not. Cause the enemy to approach near to them, but keep yourself from these places; face them, so that the enemy has them in his rear.

If there be near to the army, precipices, ponds, meres, reeds and rushes, or thick forests and trees, search them thoroughly. These are places where the enemy is likely to be in ambush.

When the enemy is close, but quiet, he is strong in reliance on natural defences.

If the enemy challenge to fight from afar, he wishes you to advance.

If the enemy be encamped in open country, it is with some special object in view.

Movement among the trees shows that the enemy is advancing. Broken branches and trodden grass, as of the passing of a large host, must be regarded with suspicion.

The rising of birds shows an ambush.

Startled beasts show that the enemy is stealthily

approaching from several sides.

High, straight spurts of dust betoken that chariots are coming.

Long, low masses of dust show the coming of infantry.

Here and there, thin and high columns of dust are signs that firewood and fodder are being collected.

Small clouds of dust moving to and fro are signs that the enemy is preparing to encamp for a short time.

Busy preparations and smooth words show that the enemy is about to advance to attack.

Big words, and the spurring forward of horsemen, are signs that the enemy is about to retire.

An advance of the light chariots to the flanks of the camp is a sign that the enemy is coming forth to fight.

Without consultation, suddenly to desire an armistice, is a mark of ulterior design.

The passing to and fro of messengers, and the forming up of troops, show that the enemy has some movement on foot.

An advance, followed by sudden retirement, is a lure to attack.

When the enemy use their weapons to rest upon, they are hungry.

If the drawers of water drink at the river, the enemy is suffering from thirst.

Disregard of booty that lies ready at hand is a sign of exhaustion.

The clustering of birds round a position shows that it is unoccupied.

Voices calling in the night betoken alarm.

Disorder in the army is a sign that the general is disregarded.

A changing about of flags and banners is a sign that the army is unsettled.

If the officers be angry, it is because the soldiers are tired, *and slow to obey* .

The killing of horses for food shows that the enemy is short of provisions.

When the cooking-pots are hung up on the wall and the soldiers turn not in again, the enemy is at an end of his resources.

Exceeding graciousness and familiarity on the part of the general show that he has lost the confidence of the soldiers.

Frequent rewards show that discipline is at an end.

Frequent punishments are a sign that the general is in difficulties.

The general who first blusters, and then is obsequious, is without perception.

He who offers apologies and hostages is anxious for a truce.

When both sides, eager for a fight, face each

other for a considerable time, neither advancing nor retiring, the occasion requires the utmost vigilance and circumspection.

Numbers are no certain mark of strength.

Even if incapable of a headlong assault, if the forces be united, and the enemy's condition ascertained, victory is possible.

He who without taking thought makes light of the enemy is certain to be captured.

If a general who is strange to the troops punish them, they cease to obey him. If they are not obedient, they cannot be usefully employed.

If the troops know the general, but are not affected by his punishments, they are useless.

By humane treatment we obtain obedience; authority brings uniformity. Thus we obtain victory.

If the people have been trained in obedience from the beginning, they respect their leader's commands.

If the people be not early trained to obedience, they do not respect their leader's commands.

Orders are always obeyed, if general and soldiers are in sympathy.

X

GROUND

Sun the Master said:-

With regard to the different natures of ground

there are:-

Open ground; broken ground; suspended ground; defiles; precipices; far countries.

Open ground is that where either side has liberty of movement: be quick to occupy any high ground in the neighbourhood and consider well the line of supplies.

Broken ground. Advance is easy, but retreat from it is difficult. Here, if the enemy be not prepared, we may win: but should he be prepared, and defeat us, and retreat be impossible, then there is disaster.

Suspended ground. The side that takes the initiative is under a disadvantage. Here, if the enemy offer some allurements, we should not advance: but rather, by feigning retreat, wait until he has put forth half his force. Then we may attack him with advantage.

Defiles, make haste to occupy; garrison strongly and await the enemy. Should the enemy be before you, and in strength, do not engage him; but if there be unoccupied points, attack him.

In precipitous ground quickly occupy a position on a sunny height, and await the enemy. If the enemy be before you, withdraw and do not attack him.

If distant from the enemy, and the forces be equal, to take the initiative is disadvantageous.

Now, these are the six kinds of ground. It is the duty of generals to study them.

Again, there are six calamities among the troops,

arising, not from defect of ground, or lack of opportunity, but from the general's incapacity.

These are: repulse, relaxation, distress, disorganisation, confusion and rout.

If troops be sent to attack an enemy of equal quality, but ten times their number, they retire discomfited.

Strong soldiers with weak officers cause relaxation.

Able officers with feeble soldiers cause distress.

Enraged senior officers, who fall upon the enemy without orders, and obey not the general because he does not recognise their abilities, produce disorganisation.

Weak and amiable generals, whose directions and leadership are vague, whose officers' and men's duties are not fixed, and whose dispositions are contradictory, produce confusion.

Generals, who are unable to estimate the enemy, who oppose small numbers to large, weakness to strength, and who do not put picked men in the van of the army, cause it to be routed.

These six things lead to defeat. It is the duty of the general to study them carefully.

Ground is the handmaid of victory.

Ability to estimate the enemy, and plan the victory; an eye for steepness, command and distances:

these are the qualities of the good general.

Whosoever knows these things, conquers; he who understands them not, is defeated.

If victory be certain from the military standpoint, fight, even if the lord forbid.

If defeat be certain from the military standpoint, do not fight, even though the lord commands it.

The general who advances, from no thought of his own glory, or retires, regardless of punishment; but only strives for the people's welfare, and his lord's advantage, is a treasure to the state.

The good general cares for his soldiers, and lovingly treats them as his children; as a consequence they follow him through deep valleys, and are beside him in death.

Nevertheless, over-care for the soldiers may cause disobedience; over-attention may make them unserviceable; over-indulgence may produce disorder: they become like spoilt children, and cannot be used.

He who is confident of his own men, but is ignorant that the enemy should not be attacked, has no certainty of victory.

He who knows that the enemy may be attacked with advantage, but knows not his own men, has no certainty of victory.

Confidence in the troops, right judgment when to attack the enemy, but ignorance of the ground, bring uncertain victory.

The wise soldier, once in motion, does not waver, and is never at a loss.

As has been said: “Know thyself; know the enemy; fear not for victory.”

Also, if the season and the opportunity be realised, and the ground known, complete victory is certain.

XI

THE NINE GROUNDS

Sun the Master said:-

In respect to the conduct of war there are:-

Distracting ground; disturbing ground; ground of contention; intersecting ground; path-ridden ground; deeply-involved ground; difficult ground; enclosed ground; death ground.

At all times, when the prince fights in his own territory, it is called distracting[13] ground.

That ground a short way inside the enemy's border is called disturbing ground.

Ground giving advantage to whichever side is in possession, is called ground of contention.

Ground to which either side has access, is called intersecting ground.

Ground between three provinces first possession of which enables the peoples of the earth to be controlled, is called path-ridden ground.

The interior of the enemy's country with many of his fortified towns in rear, is called deeply-involved ground.

Mountain and forest, precipices, ravines, marsh and swamp, all places where passage is hard, are called difficult ground.

A narrow entrance and winding outlet, where a small number can oppose a large force, is called enclosed ground.

That ground where delay means disaster, is called death ground.

Wherefore, do not fight on distracting ground; do not linger on disturbing ground.

If the enemy be in possession of disputed ground, do not attack.

In intersecting ground, do not interrupt the highways.

At the crossing of highways, cultivate intercourse.

When deeply involved, levy and store up the enemy's property.

Quickly depart from difficult ground.

On enclosed ground, use stratagem.

On death ground, fight.

The skilful fighters of old were at pains to disconnect the enemy's front and rear; they cut asunder small and large forces of the enemy; prevented mutual

help between his officers and men; spread mistrust between high and low. They scattered the enemy, and prevented him from concentrating; if his soldiers were assembled, they were without unity.

If there be a chance of victory, move; if there be no chance of success, stand fast.

If I were asked how a powerful and united force of the enemy should be met, I would say: lay hands on what the enemy cherishes and he will conform to our desires.

In war, above all, speed sustains the spirit of the troops. Strike before the enemy is ready; and attack his unpreparedness from an unexpected quarter.

With regard to war in foreign lands. When strangers in a far country the soldiers are united and are proof against defeat. Plunder fertile plains so that the army is fed; be careful of the health of the soldiers; do not tire them uselessly; unite their minds; store up strength; plan well and secretly. If there be no refuge the soldiers will not fly from death.

If there be no alternative but death, the soldiers exert themselves to the utmost.

In desperate places, soldiers lose the sense of fear.

If there be no place of refuge, there will be no wavering.

If deeply involved in the enemy's country, there is unity.

If it be unavoidable, the soldiers will fight their hardest. Even without warnings they are vigilant; they comply without insistence; without stipulations they are tractable; without explicit instructions they will trust the general and obey him.

Prohibit the discussion of signs and omens, and remove the soldiers' doubts; then to the moment of death they will be undistracted.

Riches are denied the soldiers, not because money is a bad thing; old age is forbidden them, but not because long life is evil. Hardships and danger are the proper lot of the soldier.

When the order for attack is given, the collars of those who are sitting may be wet with tears; tears may roll down the cheeks of those reclining; yet these men, in a desperate place, will fight with the courage of Chu and Kuei.

Soldiers should be used like the snakes on Mt. Chang; which, if you hit on the head, the tail will strike you; if you hit the tail, the head will strike you; if you strike its middle, head and tail will strike you together.

Should any one ask me whether men can be made to move like these snakes, I say, yes. The men of Wu and Yueh hate each other; yet, if they cross a river in the same boat and a storm overtake them, they help each other like the two hands.

The horses may be tied, and the chariot wheels sunk in the mud; but that does not prevent flight.

Universal courage and unity depend on good management.

The best results from both the weak and strong are obtained by a proper use of the ground.

The skilful warrior can lead his army, as a man leads another by the hand, because he places it in a desperate position.

The general should be calm, inscrutable, just and prudent. He should keep his officers and men in ignorance of his plans, and inform no one of any changes or fresh departures. By changing his camps, and taking devious and unexpected routes, his plans cannot be guessed.

As one taking away the ladder from under those mounted upon the roof, so acts the general when his men are assembled to fight. He penetrates into the heart of the enemy's country and then divulges his plans. He drives the army hither and thither like a flock of sheep, knowing not whither they go.

Therefore the general should assemble the armies, and place them in a desperate position.

The different natures of the Nine Grounds; the suiting of the means to the occasion; the hearts of men: these are things that must be studied.

When deep in the interior of a hostile country, there is cohesion; if only on the borders, there is

distraction. To leave home and cross the borders is to be free from interference.

On distracting ground, unite the soldiers' minds.

On disturbing ground, keep together.

On disputed ground, try to take the enemy in rear.

On intersecting ground, look well to the defences.

On path-ridden ground, cultivate intercourse.

On deeply-involved ground be careful of supplies.

On difficult ground, do not linger.

On enclosed ground, close the path of escape.

On death ground, show the soldiers that there is no chance of survival.

It is the nature of soldiers to defend when surrounded, to fight with energy when compelled thereto, to pursue the enemy if he retreat.

He cannot treat with other rulers who knows not their ambitions.

He who knows not mountain and forest; cliffs; ravines; lakes and marshes; cannot conduct an army.

He who does not use guides, cannot take advantage of the ground.

He who has not a complete knowledge of the Nine Grounds, cannot gain military dominion.

The great general, when attacking a powerful nation, prevents the enemy from concentrating his hosts.

He overawes the enemy so that other states cannot join against him.

He does not struggle for the favour of other states; nor is he careful of their rights. He has confidence in himself, and awes the enemy.

Therefore he easily takes the fortress, or reduces the country to subjection.

In the bestowal of rewards, or in his orders, he is not bound by ancient rule.

He manages his forces as though they were one man.

Orders should direct the soldiers; but while what is advantageous should be made known, what is disadvantageous should be concealed.

If the forces be plunged into danger, there is survival; from death ground there is retrieval; for the force in danger gains the victory.

Discover the enemy's intentions by conforming to his movements. When these are discovered, then, with one stroke, the general may be killed, even though he be one hundred leagues distant.

When war is declared, close the barriers; destroy passports; prevent the passage of the enemy's spies; conduct the business of the government with vigilance.

Take immediate advantage of the enemy's weakness; discover what he most values, and plan to seize it.

Shape your plans according to rule, and the circumstances of the enemy.

At first behave with the discretion of a maiden; then, when the enemy gives an opening, dart in like a rabbit.

The enemy cannot defend himself.

XII

ASSAULT BY FIRE

Sun the Master said:-

There are five ways of attack by fire:

The first is called barrack burning; the second, commissariat burning; the third, equipment burning; the fourth, store burning; the fifth, the company burning.

The moment for the fire assault must be suitable. Further, appliances must always be kept at hand.

There is a time and day proper for the setting and carrying out of the fire assault; namely: such time as the weather is dry; and a day when the moon is in the quarters of the stars Chi, Pi, I, Chen: for these are days of wind.

Regard well the developments that will certainly arise from the fire, and act upon them. When fire breaks out inside the enemy's camp, thrust upon him with all speed from without; but if his soldiers be quiet, wait, and do not attack.

When the fire is at its height, attack or not, as opportunity may arise.

If the opportunity be favourable, set fire to the enemy's camp, and do not wait for it to break out from within.

When fire breaks out on the windward side, do not attack from the leeward.

Wind that rises in the day lasts long. Wind that rises in the night time quickly passes away.

The peculiarities of the five burnings must be known, and the calendar studied, and, if the attack is to be assisted, the fire must be unquenchable.

If water is to assist the attack, the flood must be overwhelming.

Water may isolate or divide the enemy; fire may consume his camp; but unless victory or possession be obtained, the enemy quickly recovers, and misfortunes arise. The war drags on, and money is spent.

Let the enlightened lord consider well; and the good general keep the main object in view. If no advantage is to be gained thereby, do not move; without prospect of victory, do not use the soldiers; do not fight unless the state be in danger.

War should not be undertaken because the lord is in a moment of passion. The general must not fight because there is anger in his heart.

Do not make war unless victory may be gained thereby; if there be prospect of victory, move; if there

be no prospect, do not move.

For passion may change to gladness, anger passes away; but a country, once overturned, cannot be restored; the dead cannot be brought to life.

Wherefore it is written, the enlightened lord is circumspect, and the good general takes heed; then is the state secure, and the army victorious in battle.

XIII

THE EMPLOYMENT OF SPIES

Sun the Master said:-

Calling 100,000 men to arms, and transporting them a hundred leagues, is such an undertaking that in one day 1,000 taels of the citizens' and nobles' money are spent; commotions arise within and without the state; carriers fall down exhausted on the line of march of the army; and the occupations of 700,000[14] homes are upset.

Again, for years the armies may face each other; yet the issue may depend on a single day's victory.

Wherefore, by grudging slight expense in titles and salaries to spies, to remain in ignorance of the enemy's circumstances, is to be without humanity. Such a person is no general; he is no assistance to his lord; he is no master of victory.

The enlightened ruler and the wise general who act, win, and are distinguished beyond the common, are

informed beforehand.

This knowledge is not to be got by calling on gods and demons; nor does it come of past experience nor calculation. It is through men that knowledge of the enemy is gained.

Now the five kinds of spies are these: village spies, inner spies, converted spies, death spies, living spies.

If these five means be employed simultaneously, none can discover their working. This is called the Mysterious Thread: it is the Lord's Treasure.

Village spies are such people of the country as give information.

Inner spies are those of the enemy's officials employed by us.

Converted spies are those of the enemy's spies in our pay.

Death[15] spies are sent to misinform the enemy, and to spread false reports through our spies already in the enemy's lines.

Living spies[16] return to report.

In connection with the armies, spies should be treated with the greatest kindness; and in dealing out reward, they should receive the most generous treatment. All matters relating to spies are secret.

Without infinite capacity in the general, the employment of spies is impossible. Their treatment

requires benevolence and uprightness. Except they be observed with the closest attention, the truth will not be obtained from them.

Wonderful indeed is the power of spies.

There is no occasion when they cannot be used.

If a secret matter be spoken of before the time is ripe, the spy who told the matter, and the man who repeated the same, should be put to death.

If desirous of attacking an army; of besieging a fortress; or of killing a certain person; first of all, learn the names of the general in charge; of his right-hand[17] men; of those who introduce visitors to the Presence; of the gate keeper and the sentries. Then set the spies to watch them.

Seek out the enemy's spies who come to spy on us; give them money; cause them to be lodged and cared for; and convert them to the service. Through them we are enabled to obtain spies among the enemy's villagers and officials.

By means of the converted spy, we can construct a false story for the death spy to carry to the enemy.

It is through the converted spy that we are able to use the five varieties, to their utmost advantage; therefore he must be liberally treated.

In ancient times the rise to power of the province of Yin was due to Ichih, who was sent to the country of Hsia. Likewise during the foundation of the state of

Chu, Luya lived among the people of Shang.

Wherefore, intelligent rulers and wise generals use the cleverest men as spies, and invariably acquire great merit. The spy is a necessity to the army. Upon him the movement of the army depends.

Lao Tzu

Tao Te Ching

*Translated by James
Legge*

PART 1

Ch. 1

1. The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.

2. (Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things.

3.

*Always without desire we must be found,
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see.*

4. Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

Ch. 2

1. All in the world know the beauty of the beautiful, and in doing this they have (the idea of) what ugliness is; they all know the skill of the skilful, and in doing this they have (the idea of) what the want of skill is.

2. So it is that existence and non-existence give birth the one to (the idea of) the other; that difficulty and ease produce the one (the idea of) the other; that length and shortness fashion out the one the figure of the other; that (the ideas of) height and lowness arise from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; and that being before and behind give the idea of one following another.

3. Therefore the sage manages affairs without

doing anything, and conveys his instructions without the use of speech.

4. All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement).

*The work is done, but how no one can see;
'Tis this that makes the power not cease to be.*

Ch. 3

1. Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder.

2. Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones.

3. He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from

presuming to act (on it). When there is this abstinence from action, good order is universal.

Ch. 4

1. The Tao is (like) the emptiness of a vessel; and in our employment of it we must be on our guard against all fulness. How deep and unfathomable it is, as if it were the Honoured Ancestor of all things!

2. We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the Tao is, as if it would ever so continue!

3. I do not know whose son it is. It might appear to have been before God.

Ch. 5

1. Heaven and earth do not act from (the impulse of) any wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from (any wish to be) benevolent; they deal with the people as the dogs of grass are dealt with.

2. May not the space between heaven and earth be compared to a bellows?

'Tis emptied, yet it loses not its power;

*'Tis moved again, and sends forth air the more.
Much speech to swift exhaustion lead we see;
Your inner being guard, and keep it free.*

Ch. 6

*The valley spirit dies not, aye the same;
The female mystery thus do we name.
Its gate, from which at first they issued forth,
Is called the root from which grew heaven and
earth.
Long and unbroken does its power remain,
Used gently, and without the touch of pain.*

Ch. 7

1. Heaven is long-enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure.

2. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realised?

Ch. 8

1. The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike. Hence (its way) is near to (that of) the Tao.

2. The excellence of a residence is in (the suitability of) the place; that of the mind is in abysmal stillness; that of associations is in their being with the virtuous; that of government is in its securing good order; that of (the conduct of) affairs is in its ability; and that of (the initiation of) any movement is in its timeliness.

3. And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

Ch. 9

1. It is better to leave a vessel unfilled, than to attempt to carry it when it is full. If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness.

2. When gold and jade fill the hall, their possessor cannot keep them safe. When wealth and honours lead to arrogancy, this brings its evil on itself. When the work is done, and one's name is becoming

distinguished, to withdraw into obscurity is the way of Heaven.

Ch. 10

1. When the intelligent and animal souls are held together in one embrace, they can be kept from separating. When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw.

2. In loving the people and ruling the state, cannot he proceed without any (purpose of) action? In the opening and shutting of his gates of heaven, cannot he do so as a female bird? While his intelligence reaches in every direction, cannot he (appear to) be without knowledge?

3. (The Tao) produces (all things) and nourishes them; it produces them and does not claim them as its own; it does all, and yet does not boast of it; it presides over all, and yet does not control them. This is what is called 'The mysterious Quality' (of the Tao).

Ch. 11

The thirty spokes unite in the one nave; but it is on the empty space (for the axle), that the use of the

wheel depends. Clay is fashioned into vessels; but it is on their empty hollowness, that their use depends. The door and windows are cut out (from the walls) to form an apartment; but it is on the empty space (within), that its use depends. Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

Ch. 12

1.

*Colour's five hues from th' eyes their sight will
take;*

Music's five notes the ears as deaf can make;

The flavours five deprive the mouth of taste;

The chariot course, and the wild hunting waste

Make mad the mind; and objects rare and

strange,

Sought for, men's conduct will to evil change.

2. Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. He puts from him the latter, and prefers to seek the former.

Ch. 13

1. Favour and disgrace would seem equally to be

feared; honour and great calamity, to be regarded as personal conditions (of the same kind).

2. What is meant by speaking thus of favour and disgrace? Disgrace is being in a low position (after the enjoyment of favour). The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity):-this is what is meant by saying that favour and disgrace would seem equally to be feared.

And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? What makes me liable to great calamity is my having the body (which I call myself); if I had not the body, what great calamity could come to me?

3. Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, and he who would administer it with the love which he bears to his own person may be entrusted with it.

Ch. 14

1. We look at it, and we do not see it, and we name it 'the Equable.' We listen to it, and we do not hear it, and we name it 'the Inaudible.' We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' With these three qualities, it cannot be made the subject of description; and hence we blend them together and

obtain The One.

2. Its upper part is not bright, and its lower part is not obscure. Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. This is called the Form of the Formless, and the Semblance of the Invisible; this is called the Fleeting and Indeterminable.

3. We meet it and do not see its Front; we follow it, and do not see its Back. When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

Ch. 15

1. The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.

2. Shrinking looked they like those who wade through a stream in winter; irresolute like those who are afraid of all around them; grave like a guest (in awe of his host); evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into anything; vacant like a valley, and dull like muddy water.

3. Who can (make) the muddy water (clear)? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.

4. They who preserve this method of the Tao do not wish to be full (of themselves). It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

Ch. 16

1. The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. All things alike go through their processes of activity, and (then) we see them return (to their original state). When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.

2. The report of that fulfilment is the regular, unchanging rule. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). From this community of feeling

comes a kingliness of character; and he who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tao. Possessed of the Tao, he endures long; and to the end of his bodily life, is exempt from all danger of decay.

Ch. 17

1. In the highest antiquity, (the people) did not know that there were (their rulers). In the next age they loved them and praised them. In the next they feared them; in the next they despised them. Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people).

2. How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

Ch. 18

1. When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.

2. When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into

disorder, loyal ministers appeared.

Ch. 19

1. If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers.

2.

*Those three methods (of government)
Thought olden ways in elegance did fail
And made these names their want of worth to*

veil;

*But simple views, and courses plain and true
Would selfish ends and many lusts eschew.*

Ch. 20

1.

*When we renounce learning we have no
troubles.*

*The (ready) 'yes,' and (flattering) 'yea;' —
Small is the difference they display.*

*But mark their issues, good and ill; —
What space the gulf between shall fill?*

What all men fear is indeed to be feared; but how wide and without end is the range of questions (asking to be discussed)!

2. The multitude of men look satisfied and pleased; as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I look dejected and forlorn, as if I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos.

Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on the sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

Ch. 21

*The grandest forms of active force
From Tao come, their only source.*

*Who can of Tao the nature tell?
Our sight it flies, our touch as well.
Eluding sight, eluding touch,
The forms of things all in it crouch;
Eluding touch, eluding sight,
There are their semblances, all right.
Profound it is, dark and obscure;
Things' essences all there endure.
Those essences the truth enfold
Of what, when seen, shall then be told.
Now it is so; 'twas so of old.
Its name-what passes not away;
So, in their beautiful array,
Things form and never know decay.*

How know I that it is so with all the beauties of existing things? By this (nature of the Tao).

Ch. 22

1. The partial becomes complete; the crooked, straight; the empty, full; the worn out, new. He whose (desires) are few gets them; he whose (desires) are many goes astray.

2. Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his

merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him.

3. That saying of the ancients that 'the partial becomes complete' was not vainly spoken:-all real completion is comprehended under it.

Ch. 23

1. Abstaining from speech marks him who is obeying the spontaneity of his nature. A violent wind does not last for a whole morning; a sudden rain does not last for the whole day. To whom is it that these (two) things are owing? To Heaven and Earth. If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man!

2. Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; while even those who are failing in both these things agree with him where they fail.

3. Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; those with whom he agrees as to its manifestation have the happiness of attaining to it; and those with whom he agrees in their failure have also the happiness of

attaining (to the Tao). (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

Ch. 24

He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk (easily). (So), he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self-conceited has no superiority allowed to him. Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. Hence those who pursue (the course) of the Tao do not adopt and allow them.

Ch. 25

1. There was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! It may be regarded as the Mother of all things.

2. I do not know its name, and I give it the designation of the Tao (the Way or Course). Making an effort (further) to give it a name I call it The Great.

3. Great, it passes on (in constant flow). Passing on, it becomes remote. Having become remote, it returns. Therefore the Tao is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe there are four that are great, and the (sage) king is one of them.

4. Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is.

Ch. 26

1. Gravity is the root of lightness; stillness, the ruler of movement.

2. Therefore a wise prince, marching the whole day, does not go far from his baggage waggons. Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. How should the lord of a myriad chariots carry himself lightly before the kingdom? If he do act lightly, he has lost his root (of gravity); if he proceed to active movement, he will lose his throne.

Ch. 27

1. The skilful traveller leaves no traces of his wheels or footsteps; the skilful speaker says nothing that can be found fault with or blamed; the skilful

reckoner uses no tallies; the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. In the same way the sage is always skilful at saving men, and so he does not cast away any man; he is always skilful at saving things, and so he does not cast away anything. This is called 'Hiding the light of his procedure.'

2. Therefore the man of skill is a master (to be looked up to) by him who has not the skill; and he who has not the skill is the helper of (the reputation of) him who has the skill. If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. This is called 'The utmost degree of mystery.'

Ch. 28.

1.

*Who knows his manhood's strength,
Yet still his female feebleness maintains;
As to one channel flow the many drains,
All come to him, yea, all beneath the sky.
Thus he the constant excellence retains;
The simple child again, free from all stains.*

Who knows how white attracts,

*Yet always keeps himself within black's shade,
The pattern of humility displayed,
Displayed in view of all beneath the sky;
He in the unchanging excellence arrayed,
Endless return to man's first state has made.*

*Who knows how glory shines,
Yet loves disgrace, nor e'er for it is pale;
Behold his presence in a spacious vale,
To which men come from all beneath the sky.
The unchanging excellence completes its tale;
The simple infant man in him we hail.*

2. The unwrought material, when divided and distributed, forms vessels. The sage, when employed, becomes the Head of all the Officers (of government); and in his greatest regulations he employs no violent measures.

Ch. 29

1. If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. The kingdom is a spirit-like thing, and cannot be got by active doing. He who would so win it destroys it; he who would hold it in his grasp loses it.

2.

The course and nature of things is such that

*What was in front is now behind;
What warmed anon we freezing find.
Strength is of weakness oft the spoil;
The store in ruins mocks our toil.*

Hence the sage puts away excessive effort, extravagance, and easy indulgence.

Ch. 30

1. He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return.

2. Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years.

3. A skilful (commander) strikes a decisive blow, and stops. He does not dare (by continuing his operations) to assert and complete his mastery. He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. He strikes it as a matter of necessity; he strikes it, but not from a wish for mastery.

4. When things have attained their strong maturity they become old. This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

Ch. 31

1. Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore they who have the Tao do not like to employ them.

2. The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. Those sharp weapons are instruments of evil omen, and not the instruments of the superior man;-he uses them only on the compulsion of necessity. Calm and repose are what he prizes; victory (by force of arms) is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will in the kingdom.

3. On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding in chief has his on the right;-his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites.

Ch. 32

1. The Tao, considered as unchanging, has no name.

2. Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him.

3. Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.

4. As soon as it proceeds to action, it has a name. When it once has that name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error.

5. The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

Ch. 33

1. He who knows other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty. He who is satisfied with his lot is rich; he who goes on acting with energy has a (firm) will.

2. He who does not fail in the requirements of

his position, continues long; he who dies and yet does not perish, has longevity.

Ch. 34

1. All-pervading is the Great Tao! It may be found on the left hand and on the right.

2. All things depend on it for their production, which it gives to them, not one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment, and makes no assumption of being their lord;-it may be named in the smallest things. All things return (to their root and disappear), and do not know that it is it which presides over their doing so;-it may be named in the greatest things.

3. Hence the sage is able (in the same way) to accomplish his great achievements. It is through his not making himself great that he can accomplish them.

Ch. 35

1. To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.

2. Music and dainties will make the passing guest stop (for a time). But though the Tao as it comes

from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

Ch. 36

1. When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him:-this is called 'Hiding the light (of his procedure).'

2. The soft overcomes the hard; and the weak the strong.

3. Fishes should not be taken from the deep; instruments for the profit of a state should not be shown to the people.

Ch. 37

1. The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do.

2. If princes and kings were able to maintain it, all things would of themselves be transformed by them.

3. If this transformation became to me an object of desire, I would express the desire by the nameless

simplicity.

*Simplicity without a name
Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will.*

PART II

Ch. 38

1. (Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure).

2. (Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing.

3. (Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. (Those who) possessed the highest righteousness were (always seeking) to carry it

out, and had need to be so doing.

4. (Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them.

5. Thus it was that when the Tao was lost, its attributes appeared; when its attributes were lost, benevolence appeared; when benevolence was lost, righteousness appeared; and when righteousness was lost, the proprieties appeared.

6. Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity.

Ch. Thus it is that the Great man abides by what is solid, and eschews what is flimsy; dwells with the fruit and not with the flower. It is thus that he puts away the one and makes choice of the other.

Ch. 39

1. The things which from of old have got the One (the Tao) are-

*Heaven which by it is bright and pure;
Earth rendered thereby firm and sure;
Spirits with powers by it supplied;*

*Valleys kept full throughout their void
All creatures which through it do live
Princes and kings who from it get
The model which to all they give.*

All these are the results of the One (Tao).

2.

*If heaven were not thus pure, it soon would
rend;
If earth were not thus sure, 'twould break and
bend;
Without these powers, the spirits soon would
fail;
If not so filled, the drought would parch each
vale;
Without that life, creatures would pass away;
Princes and kings, without that moral sway,
However grand and high, would all decay.*

3. Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? So it is that in the enumeration of the different parts of a carriage we do not come on what makes it

answer the ends of a carriage. They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

Ch. 40

1.

*The movement of the Tao
By contraries proceeds;
And weakness marks the course
Of Tao's mighty deeds.*

2. All things under heaven sprang from It as existing (and named); that existence sprang from It as non-existent (and not named).

Ch. 41

1. Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it. If it were not (thus) laughed at, it would not be fit to be the Tao.

2. Therefore the sentence-makers have thus expressed themselves:-

*'The Tao, when brightest seen, seems light to
lack;
Who progress in it makes, seems drawing back;
Its even way is like a rugged track.
Its highest virtue from the vale doth rise;
Its greatest beauty seems to offend the eyes;
And he has most whose lot the least supplies.
Its firmest virtue seems but poor and low;
Its solid truth seems change to undergo;
Its largest square doth yet no corner show
A vessel great, it is the slowest made;
Loud is its sound, but never word it said;
A semblance great, the shadow of a shade.'*

3. The Tao is hidden, and has no name; but it is the Tao which is skilful at imparting (to all things what they need) and making them complete.

Ch. 42

1. The Tao produced One; One produced Two; Two produced Three; Three produced All things. All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy.

2. What men dislike is to be orphans, to have little virtue, to be as carriages without naves; and yet

these are the designations which kings and princes use for themselves. So it is that some things are increased by being diminished, and others are diminished by being increased.

3. What other men (thus) teach, I also teach. The violent and strong do not die their natural death. I will make this the basis of my teaching.

Ch. 43

1. The softest thing in the world dashes against and overcomes the hardest; that which has no (substantial) existence enters where there is no crevice. I know hereby what advantage belongs to doing nothing (with a purpose).

2. There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

Ch. 44

1.

Or fame or life,

Which do you hold more dear?

Or life or wealth,

To which would you adhere?

Keep life and lose those other things;

*Keep them and lose your life:-which brings
Sorrow and pain more near?*

2.

*Thus we may see,
Who cleaves to fame
Rejects what is more great;
Who loves large stores
Gives up the richer state.*

3.

*Who is content
Needs fear no shame.
Who knows to stop
Incurs no blame.
From danger free
Long live shall he.*

Ch. 45

1.

*Who thinks his great achievements poor
Shall find his vigour long endure.
Of greatest fulness, deemed a void,
Exhaustion ne'er shall stem the tide.
Do thou what's straight still crooked deem;*

*Thy greatest art still stupid seem,
And eloquence a stammering scream.*

2. Constant action overcomes cold; being still overcomes heat. Purity and stillness give the correct law to all under heaven.

Ch. 46

1. When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts. When the Tao is disregarded in the world, the war-horses breed in the border lands.

2. There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the wish to be getting. Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

Ch. 47

1. Without going outside his door, one understands (all that takes place) under the sky; without looking out from his window, one sees the Tao of Heaven. The farther that one goes out (from himself), the less he knows.

2. Therefore the sages got their knowledge without travelling; gave their (right) names to things

without seeing them; and accomplished their ends without any purpose of doing so.

Ch. 48

1. He who devotes himself to learning (seeks) from day to day to increase (his knowledge); he who devotes himself to the Tao (seeks) from day to day to diminish (his doing).

2. He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). Having arrived at this point of non-action, there is nothing which he does not do.

3. He who gets as his own all under heaven does so by giving himself no trouble (with that end). If one take trouble (with that end), he is not equal to getting as his own all under heaven.

Ch. 49

1. The sage has no invariable mind of his own; he makes the mind of the people his mind.

2. To those who are good (to me), I am good; and to those who are not good (to me), I am also good;-and thus (all) get to be good. To those who are sincere (with me), I am sincere; and to those who are not sincere (with me), I am also sincere;-and thus (all) get to be sincere.

3. The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. The people all keep their eyes and ears directed to him, and he deals with them all as his children.

Ch. 50

1. Men come forth and live; they enter (again) and die.

2. Of every ten three are ministers of life (to themselves); and three are ministers of death.

3. There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. And for what reason? Because of their excessive endeavours to perpetuate life.

4. But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death.

Ch. 51

1. All things are produced by the Tao, and

nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore all things without exception honour the Tao, and exalt its outflowing operation.

2. This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute.

3. Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them.

4. It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them;-this is called its mysterious operation.

Ch. 52

1. (The Tao) which originated all under the sky is to be considered as the mother of them all.

2. When the mother is found, we know what her children should be. When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril.

3. Let him keep his mouth closed, and shut up

the portals (of his nostrils), and all his life he will be exempt from laborious exertion. Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him.

4. The perception of what is small is (the secret of) clear-sightedness; the guarding of what is soft and tender is (the secret of) strength.

5.

*Who uses well his light,
Reverting to its (source so) bright,
Will from his body ward all blight,
And hides the unchanging from men's sight.*

Ch. 53

1. If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display.

2. The great Tao (or way) is very level and easy; but people love the by-ways.

3. Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. They shall wear elegant and ornamented robes, carry a sharp sword at their girdle,

pamper themselves in eating and drinking, and have a superabundance of property and wealth;-such (princes) may be called robbers and boasters. This is contrary to the Tao surely!

Ch. 54

1.

*What (Tao's) skilful planter plants
Can never be uptorn;
What his skilful arms enfold,
From him can ne'er be borne.
Sons shall bring in lengthening line,
Sacrifices to his shrine.*

2.

*Tao when nursed within one's self,
His vigour will make true;
And where the family it rules
What riches will accrue!
The neighbourhood where it prevails
In thriving will abound;
And when 'tis seen throughout the state,
Good fortune will be found.
Employ it the kingdom o'er,
And men thrive all around.*

3. In this way the effect will be seen in the person, by the observation of different cases; in the family; in the neighbourhood; in the state; and in the kingdom.

4. How do I know that this effect is sure to hold thus all under the sky? By this (method of observation).

Ch. 55

1. He who has in himself abundantly the attributes (of the Tao) is like an infant. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him.

2. (The infant's) bones are weak and its sinews soft, but yet its grasp is firm. It knows not yet the union of male and female, and yet its virile member may be excited;-showing the perfection of its physical essence. All day long it will cry without its throat becoming hoarse;-showing the harmony (in its constitution).

3.

*To him by whom this harmony is known,
(The secret of) the unchanging (Tao) is shown,
And in the knowledge wisdom finds its throne.
All life-increasing arts to evil turn;
Where the mind makes the vital breath to burn,
(False) is the strength, (and o'er it we should
mourn.)*

4. When things have become strong, they (then) become old, which may be said to be contrary to the Tao. Whatever is contrary to the Tao soon ends.

Ch. 56

1. He who knows (the Tao) does not (care to) speak (about it); he who is (ever ready to) speak about it does not know it.

2. He (who knows it) will keep his mouth shut and close the portals (of his nostrils). He will blunt his sharp points and unravel the complications of things; he will attemper his brightness, and bring himself into agreement with the obscurity (of others). This is called 'the Mysterious Agreement.'

3. (Such an one) cannot be treated familiarly or distantly; he is beyond all consideration of profit or injury; of nobility or meanness:-he is the noblest man under heaven.

Ch. 57

1. A state may be ruled by (measures of) correction; weapons of war may be used with crafty dexterity; (but) the kingdom is made one's own (only) by freedom from action and purpose.

2. How do I know that it is so? By these facts:-In the kingdom the multiplication of prohibitive

enactments increases the poverty of the people; the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; the more acts of crafty dexterity that men possess, the more do strange contrivances appear; the more display there is of legislation, the more thieves and robbers there are.

3. Therefore a sage has said, 'I will do nothing (of purpose), and the people will be transformed of themselves; I will be fond of keeping still, and the people will of themselves become correct. I will take no trouble about it, and the people will of themselves become rich; I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

Ch. 58

1.

*The government that seems the most unwise,
Oft goodness to the people best supplies;
That which is meddling, touching everything,
Will work but ill, and disappointment bring.*

Misery! — happiness is to be found by its side!
Happiness! — misery lurks beneath it! Who knows
what either will come to in the end?

2. Shall we then dispense with correction? The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. The delusion of the people (on this point) has indeed subsisted for a long time.

3. Therefore the sage is (like) a square which cuts no one (with its angles); (like) a corner which injures no one (with its sharpness). He is straightforward, but allows himself no license; he is bright, but does not dazzle.

Ch. 59

1. For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation.

2. It is only by this moderation that there is effected an early return (to man's normal state). That early return is what I call the repeated accumulation of the attributes (of the Tao). With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). Of this subjugation we know not what shall be the limit; and when one knows not what the limit shall be, he may be the ruler of a state.

3. He who possesses the mother of the state may continue long. His case is like that (of the plant) of which we say that its roots are deep and its flower

stalks firm:-this is the way to secure that its enduring life shall long be seen.

Ch. 60

1. Governing a great state is like cooking small fish.

2. Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. It is not that it could not hurt men, but neither does the ruling sage hurt them.

3. When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

Ch. 61

1. What makes a great state is its being (like) a low-lying, down-flowing (stream);-it becomes the centre to which tend (all the small states) under heaven.

2. (To illustrate from) the case of all females:-the female always overcomes the male by her stillness. Stillness may be considered (a sort of) abasement.

3. Thus it is that a great state, by condescending to small states, gains them for itself; and that small

states, by abasing themselves to a great state, win it over to them. In the one case the abasement leads to gaining adherents, in the other case to procuring favour.

4. The great state only wishes to unite men together and nourish them; a small state only wishes to be received by, and to serve, the other. Each gets what it desires, but the great state must learn to abase itself.

Ch. 62

1.

*Tao has of all things the most honoured place.
No treasures give good men so rich a grace;
Bad men it guards, and doth their ill efface.*

2. (Its) admirable words can purchase honour; (its) admirable deeds can raise their performer above others. Even men who are not good are not abandoned by it.

3. Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees.

4. Why was it that the ancients prized this Tao so much? Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? This is the reason why all under heaven consider it the most valuable thing.

Ch. 63

1. (It is the way of the Tao) to act without (thinking of) acting; to conduct affairs without (feeling the) trouble of them; to taste without discerning any flavour; to consider what is small as great, and a few as many; and to recompense injury with kindness.

2. (The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things.

3. He who lightly promises is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

Ch. 64

1. That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.

2. The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step.

3. He who acts (with an ulterior purpose) does harm; he who takes hold of a thing (in the same way) loses his hold. The sage does not act (so), and therefore does no harm; he does not lay hold (so), and therefore does not lose his hold. (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. If they were careful at the end, as (they should be) at the beginning, they would not so ruin them.

4. Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

Ch. 65

1. The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant.

2. The difficulty in governing the people arises from their having much knowledge. He who (tries to) govern a state by his wisdom is a scourge to it; while he who does not (try to) do so is a blessing.

3. He who knows these two things finds in them also his model and rule. Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

Ch. 66

1. That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;-it is thus that they are the kings of them all. So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.

2. In this way though he has his place above them, men do not feel his weight, nor though he has his

place before them, do they feel it an injury to them.

3. Therefore all in the world delight to exalt him and do not weary of him. Because he does not strive, no one finds it possible to strive with him.

Ch. 67

1. All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). Now it is just its greatness that makes it seem to be inferior. If it were like any other (system), for long would its smallness have been known!

2. But I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others.

3. With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honour. Now-a-days they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost;-(of all which the end is) death.

4. Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him.

Ch. 68

*He who in (Tao's) wars has skill
Assumes no martial port;
He who fights with most good will
To rage makes no resort.
He who vanquishes yet still
Keeps from his foes apart;
He whose hests men most fulfil
Yet humbly plies his art.*

*Thus we say, 'He ne'er contends,
And therein is his might.'
Thus we say, 'Men's wills he bends,
That they with him unite.'
Thus we say, 'Like Heaven's his ends,
No sage of old more bright.'*

Ch. 69

1. A master of the art of war has said, 'I do not dare to be the host (to commence the war); I prefer to be the guest (to act on the defensive). I do not dare to advance an inch; I prefer to retire a foot.' This is called marshalling the ranks where there are no ranks; baring the arms (to fight) where there are no arms to bare; grasping the weapon where there is no weapon to grasp; advancing against the enemy where there is no

enemy.

2. There is no calamity greater than lightly engaging in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

Ch. 70

1. My words are very easy to know, and very easy to practise; but there is no one in the world who is able to know and able to practise them.

2. There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). It is because they do not know these, that men do not know me.

3. They who know me are few, and I am on that account (the more) to be prized. It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

Ch. 71

1. To know and yet (think) we do not know is the highest (attainment); not to know (and yet think) we do know is a disease.

2. It is simply by being pained at (the thought of) having this disease that we are preserved from it. The

sage has not the disease. He knows the pain that would be inseparable from it, and therefore he does not have it.

Ch. 72

1. When the people do not fear what they ought to fear, that which is their great dread will come on them.

2. Let them not thoughtlessly indulge themselves in their ordinary life; let them not act as if weary of what that life depends on.

3. It is by avoiding such indulgence that such weariness does not arise.

4. Therefore the sage knows (these things) of himself, but does not parade (his knowledge); loves, but does not (appear to set a) value on, himself. And thus he puts the latter alternative away and makes choice of the former.

Ch. 73

1. He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; he whose boldness appears in his not daring (to do so) lives on. Of these two cases the one appears to be advantageous, and the other to be injurious. But

*When Heaven's anger smites a man,
Who the cause shall truly scan?*

On this account the sage feels a difficulty (as to what to do in the former case).

2. It is the way of Heaven not to strive, and yet it skilfully overcomes; not to speak, and yet it is skilful in obtaining a reply; does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skilful and effective. The meshes of the net of Heaven are large; far apart, but letting nothing escape.

Ch. 74

1. The people do not fear death; to what purpose is it to (try to) frighten them with death? If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong?

2. There is always One who presides over the infliction of death. He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

Ch. 75

1. The people suffer from famine because of the multitude of taxes consumed by their superiors. It is through this that they suffer famine.

2. The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). It is through this that they are difficult to govern.

3. The people make light of dying because of the greatness of their labours in seeking for the means of living. It is this which makes them think light of dying. Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

Ch. 76

1. Man at his birth is supple and weak; at his death, firm and strong. (So it is with) all things. Trees and plants, in their early growth, are soft and brittle; at their death, dry and withered.

2. Thus it is that firmness and strength are the concomitants of death; softness and weakness, the concomitants of life.

3. Hence he who (relies on) the strength of his forces does not conquer; and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.)

4. Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

Ch. 77

1. May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? The (part of the bow) which was high is brought low, and what was low is raised up. (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency.

2. It is the Way of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the way of man. He takes away from those who have not enough to add to his own superabundance.

3. Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Tao!

4. Therefore the (ruling) sage acts without claiming the results as his; he achieves his merit and does not rest (arrogantly) in it:-he does not wish to display his superiority.

Ch. 78

1. There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it;-for there is nothing (so effectual) for which it can be changed.

2. Every one in the world knows that the soft

overcomes the hard, and the weak the strong, but no one is able to carry it out in practice.

3.

*Therefore a sage has said,
'He who accepts his state's reproach,
Is hailed therefore its altars' lord;
To him who bears men's direful woes
They all the name of King accord.'*

4. Words that are strictly true seem to be paradoxical.

Ch. 79

1. When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). And how can this be beneficial (to the other)?

2. Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself.

3. In the Way of Heaven, there is no partiality of love; it is always on the side of the good man.